

## Parents & Education.

Opposites

With some you must labor best to answer. We hope to, to achieve at least in toto, a full excursion in the summer; & to add to our winter work a <sup>Winter</sup> meeting with consideration of our questions of infant management.

This is roughly our programme for the ensuing winter. It may be on way to more work than we pledge ourselves to. In instance, we may be able to secure one or two public lectures from educationists. ~~Guests~~ may sit on work under an examination scheme. It has been well said that "the mind can know nothing which it cannot produce in answer to a question put by the mind to itself." By way of presenting what one really & definitely knows upon a given subject, questions put by other minds have their use. Possibly some parents will be found willing to undertake a definite course agreeing in education & its kindred services with a view to examination. ~~but may~~ further delightful visions born in the distance - hardly yet within measurable distance. We may live, as a society, to see ourselves possessed of an educational lending library; may see the issue of educational tracts which should make it easy to disseminate a knowledge of the principles of education as based upon natural law. And who knows but some girls may live to enjoy so much from a training born <sup>natural</sup> when women upon cultivation as taught the laws ~~and~~ which in obedience to which a child grows up, healthy, happy, intelligent <sup>good</sup>? And, what is equally to be desired, when nursery governesses should learn the why, & what, & how to do about it, of their calling.

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A little P.E.U. work remains to be done in the summer months. Children <sup>under</sup> ~~should~~ get quite the most valuable part of their ~~education~~ <sup>education</sup> in the open air. They should be in sporting touch with every sort of creature likely to be met with in a radius of, say, ten to twenty miles of their homes. Every child ought should know an elm from a beech, any hawk from a dandelion, the male from the female blackbird, a moth from a butterfly. Scientific knowledge is not wanted at this stage, but what <sup>proper</sup> ~~proper~~ <sup>Shelley calls</sup> common information - which, by the way, is not ~~very~~ too common - it is from his parents the child should get this sort of information, ~~so~~ <sup>so</sup> ~~properly~~ known how eagerly every child turns to the loss of the fields but how shall we teach what we do not know, + do we not all wish to extend our acquaintances in this direction? We is now work for the P.E.U. A couple of field excursions every year under the lead of a naturalist, with opportunities for asking questions, not lost. Blotting pads for specimens should give us at least a score or two new acquaintances every year which we may in our turn introduce to the children. But is not, chord, initiate us into that art-speaking, which is, beyond comparison the most valuable acquirement we have it in our power to confer.

The programme for section B. - working men & their wives should in principle the same as for A. The school, or lodge meetings must be fewer, because there are no less 'leisure' members of the Society. We should have two winter meetings, with addresses or papers dealing in a practical popular way with some topic connected with sanitation, morals, or the religious bring up of children. Here we shall doubtless get very practical discussion of the paper, every likely, mostly questions will be propounded on the spur of the moment which

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is the may-maze, cut by that tradidionary boy who had to  
stay 'up' for his holidays; & cut the labyrinth - kept in note  
by after generations of Winchester boys - & wrote 'Iulius Domum',  
spined, spined, & one day, crawled down to sit under  
the great elm by the river-side, at the point now called  
Domum Wharf, & the tree was called the Domum tree, &  
was not unhappy schoolboy laid him down &  
died: thus, the legend. & but the antiquaries  
say, that the may-maze was one of those "chemins  
de Jerusalem" continued by the priests for the  
punishment & supplement of those who shirked  
rows to go on pilgrimage.